THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY

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THE PRESENT SITUATION: WHO IS RESPONSIBLE?

THE most serious resolutions which have been adopted by the Directors for many a day were passed at the meeting of the Board on June 26th, and will be found in the report of the Board's Proceedings, on the next page. The now historical resolution of June, 1891, by which the Forward Movement was inaugurated, cannot be compared in its momentous and solemn issues with this latest expression of the Directors' judgment. That resolution simply gave expression and freedom to feelings which had long been gathering force. The growing sense of the need of reinforcement of the mission-fields had become a burden too great to be borne. The appeals for more workers had awakened longing and enthusiasm in many young hearts which pressed for opportunity of expression; and the sense of gratitude and of stewardship, quickened by the facts of heathen need, watched for opportunity of manifestation. When the decision to go forward was arrived at, all these pent-up emotions, energies, and convictions found joyous expression, and it seemed as though the desert would soon blossom and bear harvest by the abundant flow of the fertilising stream.

It is certainly pleasant, and it is comparatively easy, to decide to go forward when all is pressing and impelling to the onward movement, but to determine to arrest a great movement in full course is a much more serious matter than to set it going. However carefully this may be done, it cannot but produce very serious consequences. The greater the impetus of the Forward Movement, the more serious must be the result of its sudden stoppage, and the more serious the responsibility resting on those who take such a step. The Directors have realised this, and they have acted under a deep and painful sense of the responsibility attending their action, and because no other alternative presented itself, except a still more serious catastrophe. In fact they have gone on with the Forward Movement until the Society seemed perilously near a great catastrophe, because they were unwilling to take so serious a step as stopping it would involve, so long as there seemed the slightest chance of avoiding such a course.

Yet, great as has been the responsibility of the Directors, it must be clearly borne in mind that the actual stoppage of the Forward Movement, with all its serious consequences, if it is allowed to take place, will be the act of the churches. No resolution of the Directors could have created and carried on a Forward Movement without the enthusiastic support and backing of the churches, and no resolution of the Directors can stop the Forward Movement, unless it is the will of the churches that it shall be stopped. It cannot be doubtful for a moment that if the enthusiasm of the churches resolved to find the means for a Forward Movement in the mission-field, it would very speedily sweep out of its way any Directors or Board of Directors who did not approve of such a movement, or who were lukewarm about it. While, therefore, at the present stage there seems no alternative for the Directors, as honest men entrusted with a great task, but to stand still, the real responsibility for the stoppage of the Forward Movement, if it be stopped, will rest upon those who constitute the Society.

It can scarcely be imagined that churches whom God has so greatly blessed in their past efforts in the missionary cause, and to whom He has at the present time opened such wide doors of further usefulness, will prove untrue to the splendid opportunities of their great position. The present check can only be temporary, but it may be worth while to note what are the consequences of even a temporary check in this great Forward Movement, because these consequences are very serious.

The stoppage of the movement will involve :—

(*a*) Great inconvenience, hindrance to work, and even serious risk to health for the missionaries who have already been sent out. A missionary cannot do without a house to live in. It is seldom possible in the mission-field to rent a house, and when houses can be rented they are usually very unsuitable, and often very unhealthy. The Society has sent out a large number of additional missionaries, and, of these, more than one-third have not yet been furnished with houses to live in. Five of them are medical missionaries who have not a dispensary or hospital for their special work. In the present state of the funds, the Directors cannot undertake to provide this necessary accommodation, because they do not feel justified in involving the Society more deeply in debt ; but it is surely the worst form of economy on the part of the churches to send out workers, and then to leave them without suitable habitations, or the means of carrying on their work.

(*b*) The serious disappointment of hopes and holy purposes among a number of ardent candidates for service. The missionary spirit has been growing for years past among the young of both sexes in the churches. When the Forward Movement was commenced, an unusual number were encouraged to offer for service, or to place themselves under special training, with the hope of going out when their training was completed. There are at present no fewer than twenty-three men and three women who will very shortly complete lengthened courses of study, and who have actually been accepted by the Society for service in the mission-field ; but if the Society is not to increase its staff of missionaries, it will not need more than nine or ten, at most, to fill up vacancies which occur in the ordinary course of events. What is to become of the rest of these specially trained workers ? Are they to go out under the auspices of other societies, carrying with them all the sympathy and help of their personal friends and of the churches of which they are members ? And what will be the effect of such a state of things on others whose eyes are turning to the mission-field and whose hearts are burning with the desire to give themselves to this holy service ? The Directors have at present no alternative but to tell them that they cannot favourably entertain any further offers of service because, though openings for work are multiplying daily, the means for sending out the workers are not forthcoming. Will not such a declaration of the churches' failure to appreciate the situation and to take up the burden of the Lord's work be a strange comment on the appeals which are addressed to Christians from every pulpit to remember that they are Christ's bondsmen, and that their great responsibility in this world is to further the interests of Christ's Kingdom ?

(*c*) Paralysis of effort to develop work and to gather in those who have already come under the influence of the various missions. Many fields in which work has been made for many years without much visible return have recently given evidence of a great change. Movements of the Spirit of God have been marked on a large scale in South India, Central China, Madagascar, and elsewhere, and there has been urgent need of reinforcements to meet the responsibility which has come with such awakenings. Other fields have, in the providence of God, opened up from new effort. A great door and effectual is set before us in New Guinea. A great and special responsibility has come upon the Society through the change in the political condition in Matabeleland. Since the Forward Movement began hope has mingled with anxiety among the workers in the mission-field, and a new vigour has been given to their efforts to meet the needs which have pressed upon them ; but the sudden arrest of the Forward Movement will mean the paralysis of these efforts, and will be disheartening to all the workers ; yet what can the Directors do under the present circumstances ? Are the constituents of the Society alive to the seriousness, the extreme gravity of the situation which has been created by the failure to sustain the movement so well begun ? Are they prepared to take the responsibility of confirming the resolutions of the Board by their inaction at the present time ?

PROCEEDINGS OF THE BOARD.

Board Meeting, June 26th, 1894.—Mr. A. J. SHEPHEARD in the chair. Number of Directors present, 18.

After lengthened discussion, the Board resolved :—"That steps be taken without delay to inform the churches that, in consequence of the extremely straitened condition of the Society's funds, the Directors are unable to provide the necessary accommodation for missionaries already in the field, and that being in this position it is manifest that the Society will not be able to increase the staff of missionaries by sending out any of the large number of missionary candidates who have already been accepted by the Society, and who will shortly have completed their course of study. That they be further informed that until the Society's position improves, the Directors regard it as a necessary, though painful, duty to decline to consider further offers of service, and that it be pointed out to the churches that the check of the impulse of missionary enthusiasm among the young, which is likely to result from this, will be a very serious injury to the churches themselves."

It was decided to hold a weekly prayer-meeting on Mondays from 12.30 to 1.30.

The Board approved of the proposed celebration of the Society's Centenary by the Australasian Auxiliaries in 1896.

Among the suggestions of a Centenary Sub-Committee agreed to by the Board was the holding of missionary conventions or conferences at holiday resorts, and of children's missionary ship meetings to be held on the sands, the Rev. Stanley Rogers, of Liverpool, kindly undertaking to suggest names of speakers and the out-line of arrangements.

The Board decided to invite Dr. J. C. Thomson, late of Hong Kong, to give the Home Secretary special assistance during the next two years.

The furlough of the Rev. W. E. Clarke, of Samoa, in the spring of 1895, was sanctioned.

The Board agreed to allow Sunday-schools that have failed to raise £10 for the New Year's Offering this year, to supplement their gifts by further efforts next year, and to allow the two

amounts to be reckoned together, so that on reaching £10 they shall be entitled to a copy of the chromo-lithograph of the new *John Williams*.

Board Meeting, July 10th, 1894.—Mr. A. J. SHEPHEARD in the chair. Number of Directors present, 69.

The Rev. J. Chalmers received a warm welcome on his return from New Guinea.

Miss E. Stewart was appointed to Hong Kong and Miss Nellie Sadler to Amoy.

It was decided that arrangements be made to hold in the summer of 1895 a special course of instruction on comparative religions, missionary methods, and the history of missions, for all missionary students connected with the Society.

The Board sanctioned the return of the Rev. G. O. Newport, of Bangalore, to England on furlough in the coming spring.

The Rev. W. and Mrs. Owen were transferred from the Wuchang Mission to Chung King.

The Directors expressed their sincere sympathy with Miss Benham, late of Amoy, in view of her retirement from mission work in consequence of the unsatisfactory condition of her health.

The Mark Clark prizes were presented to the following scholars in the School for the Sons of Missionaries at Blackheath:—Senior Form—Sidney Ellis, Sidney Peill, Edward Williams, Harry Stephenson; Second Form—James Gilmour and John Shillidy; Third Form—John M. Marriott and John Stephenson; Fourth Form—Roy Peill and Robert Knowles. The Hannah Phipps Tyler prizes have been awarded to the following scholars at the School for the Daughters of Missionaries at Sevenoaks, but they were unable to attend to receive them;—Sixth Form, Marian J. Emlyn and Elsie B. Bate; Fifth Form—A. K. Winnifred Helm and Edith M. Jones; Fourth Form—Eleanor J. Richard; Third Form—E. Constance Cousins.

THE OPPORTUNITY IN MATEBELELAND.

Inyati, Matebeleland,
Via Mafeking, South Africa,
April 27th, 1894.

DEAR MR. THOMPSON,—Things have changed considerably in this land since I wrote last to you from my station. True, the Matebele power has been broken, but the devil has had reinforcement in the person of many a white man, whose deeds are too bad to be recorded. My hands have been busy for the last three weeks, trying to get things a little straight for my brave wife and our dear boy. Our hearts were very sore when we came within sight of our dear home, seeing the desolation everywhere. Our house had been turned into a fort, with sixteen loopholes in front. The graveyard wall had been levelled with the ground. All this, I suppose, was necessary for protection. The natives looted everything in the way of clothing, household linen, and barter goods; also they smashed into small bits our beautiful American organ. For the rest of the damage done we have to thank the white people. There is hardly anything left on the station belonging to Mr. Elliott or myself. You may gather what is left when I tell you that they have taken even our large grindstones, and two headstones from the graves to make doors for their ovens. To-day we have not a bedstead to our name, only the cartle we use in the wagon. Thank God for that. He will give us something better by-and-by. There is only one whole window in the house and a few doors left. Can you realise the fact that we live in Matebeleland without a *front door?* I can hardly do so myself. Mrs. Rees wrote you some of the particulars regarding the joy among the natives at our being back on the station. They show the greatest respect for us now. Quite the reverse to what it used to be. Makaza and his brother came to Bulawayo to meet us and to welcome us back. Now they say: "All your words have come true. When the war was on we were scattered amongst the mountains and the forests. In the dead of the night, when we were encircled by our enemies, and death facing us everywhere, then the words of Mr. Elliott and yourself came home to us. Before we only heard, but now we have seen, and all your words are true."

You will be surprised to hear that only six were killed in the war out of the mass of villages in this district. The people about here are as happy, if not happier, than I have ever seen them before. Last post brought me the news that Mr. Elliott was not coming back, and it has made our hearts very sad. The CHRONICLE came to hand yesterday, and it cheered us a little, seeing that you are going to send reinforcement out. There is any amount of work to be done at Inyati.

By the help of God I hope to build the new church this winter, and see to the repairing of the houses, the graveyard, and the dam. I intend having a builder at once to proceed with the work.

We ought to start new stations all over the country. There are thousands and thousands who have never heard the Gospel of Peace. The country is open and there is nothing to fear. May God send us soon young men burning with the love of Christ—young men who will not be blinded with gold dust, lands, and fame!

Dr. Jamieson has been very kind to us. He has returned my cattle, and has asked for a list of damages to send down to Mr. Rhodes. I think they will compensate for all our losses.

Colonel Gould-Adams has been exceedingly kind to us, too. He did his best to get back a few things which were scattered all over the camp. Also he gave £5, when leaving Inyati, towards the new church.

Yours sincerely,
BOWEN REES.

WEEKLY PRAYER MEETING.

SPECIAL NOTICE.

INSTEAD of the monthly prayer-meeting on the first Monday of the month from 4—5 p.m., the Directors have resolved to hold a weekly prayer-meeting on Mondays from 12.30 to 1.30 in the Board Room at the Mission House. They cordially invite all friends of missions, and trust that many who cannot be present at the Mission House will be able to observe the hour in whole or part as a time of earnest prayer for the welfare of the Society.

They suggest two subjects for intercession:—

(1) The present financial embarrassment—that it may be speedily removed and the Society's work go forward unhindered.

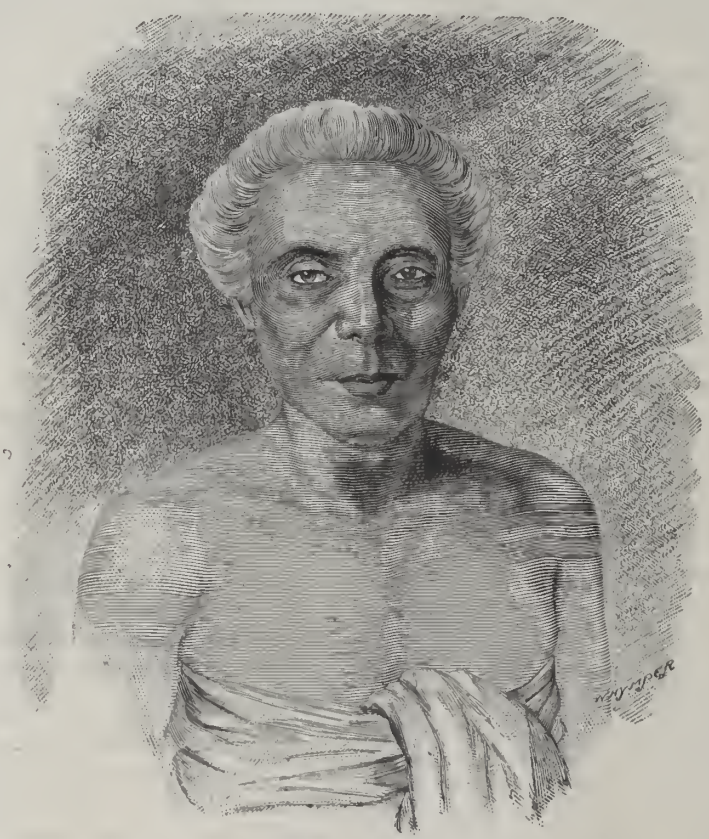
(2) The celebration of the Centenary—that it may effect a great revival of missionary enthusiasm in all parts of the Society's constituency.

THE PACIFIC IN 1795 AND NOW.

SECOND PAPER.

By Rev. S. Ella.

IN the former paper, last month, a brief review was given of the discovery of the Pacific, of subsequent discoveries by navigators of various islands, and of events which led to the formation of the London Missionary Society and the establishment of Christian missions in the Georgian and Society Islands. The heathenism then found to be prevailing on Tahiti represented the condition in which all the Pacific races existed. The natural beauty and fertility of the islands have frequently been described, and nowhere have they been overstated; but while all in nature was beautiful, man was found to be truly vile. Throughout Polynesia the natives were most degraded and abominably savage in their superstitions, sanguinary idolatry, political position, and social life. Referring to the unsuccessful attempt of the Roman Catholic missionaries from Chili to found a mission at Taiarapu, Tahiti, in 1774, Capt. Cook wrote: "It is very unlikely that any measure of this kind should ever be seriously thought of, as it can neither serve the purpose of public ambition nor private avarice; and without such inducements I may pronounce that it will never be undertaken." Events of the past century, and the results of missionary enterprise, have entirely disproved this view of the eminent navigator.



A SAMOAN CHIEF.

To resume the brief survey. In 1817 the Tahitian Mission was strengthened by a valuable reinforcement of devoted missionaries, among whom were the Revs. Charles Barff, William Ellis, L. E. Threlkeld, John Williams, and others. The devout zeal and enterprising spirit of these men and their equally devoted wives were made instrumental to the opening up of other fields of labour, and widely extending the work of evangelisation among the South Sea Islanders. The character and peculiar proclivities of John Williams are seen in his well-known saying: "I am not content to be confined within the narrow limits of a single reef" (*i.e.*, a single island). He thus declared his noble ambition and the special object for which he was called and adapted by the Master. Messrs. Williams and Threlkeld settled for a time on the Island of Raiatea. As the Gospel took hold of the minds of the natives, and the churches grew in the Georgian and Society Islands, the missionaries and people were moved with compassion for the heathen lands around them, and the native converts longed to convey to others a knowledge of the truth which had delivered them from the bondage of Satan. A missionary society was formed and sustained by the people of these groups, the first year's contribution of which, sent to London in 1821, amounted to £1,700. This was the fruit, not only of the people's liberality and zeal, but also of the industrious habits which had displaced their former inbred indolence and sensuality. Native teachers offered freely for work in other lands, and were sent to Rurutu, the Marquesas, the Paumotus, and to Aitutaki of the Hervey Group.

The Rev. W. Ellis conveyed teachers to the Marquesas, and visited the Sandwich Islands, where a mission had been founded in 1820 by the American Board of Foreign Missions. This mission had been opened in a remarkable manner. In 1795, the year in which the young man Obookiah (Obukaia) left Hawaii for America, the islands were enveloped in the same heathen darkness and barbarism as their kindred lands to the South; but on the death of the king, Kamehameha, the people, groaning under the oppression of their idolatrous and superstitious system, revolted and destroyed the idols and their temples, abolished the priesthood, and put an end to the *tabu* and human sacrifices; so when the American missionaries arrived they found the people waiting to be led in the way of truth. Mr. Ellis went at the invitation of the mission, and in company of the L.M.S. deputation, Rev. D.

Tyerman and Mr. Bennett, he was able to afford the missionaries valuable aid. The work continued to prosper until the entire group was Christianised.

John Williams visited Aitutaki and the smaller islands of the Hervey Group (native name Manuae). On one of his visits, in company with Mr. Bourne, he discovered Rarotonga. After a while he removed thither from Raiatea along with Mr. Pitman, who were joined five years afterwards by Mr. Buzacott. In this group the most formidable savageism prevailed, and so brutal were the natives in their licentiousness that the wives of the first teachers were afraid to remain among them. After a long and hard struggle the Christian teachers succeeded in their efforts, and had the joy of seeing idolatry overthrown with all its superstitious rites and bloody sacrifices, and a moral change effected in the character and habits of the people. John Williams then turned his attention to Samoa, Fiji, and the New Hebrides; but he was prevented from taking action for want of a vessel. Seeing no way of supplying this want but by building one himself, he set to work, and with untrained native labour alone he succeeded in building on Rarotonga the *Messenger of Peace*, a schooner of about sixty tons burthen. Having no materials but what the islands supplied, he had to make the sails of native mats and the cordage of cinnet from cocoanut husks and the bark of hibiscus. After a few experimental trips around the group and to the Society Islands he, in company with Mr. Barff, set out for Samoa and the New Hebrides. On the way they touched at Niué (Savage Island), and sought to place two teachers on that island, but they met with the same savage opposition to their landing which many years previously Captain Cook had experienced, and which led him to give the name of Savage Island to the place. The missionaries then proceeded to Tonga to inquire after the native teachers left there some years before. They held friendly intercourse with some of the Wesleyan brethren who had taken up that field, and learned from them that the teachers had been so prospered in their labours that the whole district was Christianised. At the suggestion of the Wesleyan missionaries they agreed to leave Fiji to the Wesleyan Society and to take the teachers to Samoa. On their arrival at Samoa they at once obtained a friendly reception from the king, Malietoa, and the chiefs around him, and left the teachers under their protection. Samoa was then engaged in one of their incessant intertribal wars. The district of Aana was seen in flames, and when, after a long and sanguinary conflict, the Aana people submitted to Malietoa, their submission was marked by the usual savage treatment of the conquered, and four hundred victims were consumed in a vast holocaust, being cast alive into furnaces prepared for this horrible purpose.

A SAMOAN HOUSE.

Reports of massacres in the New Hebrides deterred John Williams from venturing there with his little vessel. Some time elapsed before the teachers on Samoa could be visited. After a while, Mr. Platt removed from Raiatea to superintend the work of the teachers in Samoa, and John Williams returned to England to procure a mission vessel and missionaries for more extensive operations in the Pacific. He was eminently successful in these objects. Six missionaries were at once despatched to Samoa, and John Williams followed in the *Camden* in 1838. Intent on his grand work, after a brief residence in Samoa, he proceeded in the *Camden* to the New Hebrides, and there fell under the murderous clubs of the Erromangans, and gained the martyr's crown. The mission in Samoa advanced most successfully, wars ceased, and a long season of peaceful labour blessed the missionaries. The natives were found very docile and grateful to their

teachers. Two missionaries, the Revs. Turner and Nisbet, with their wives, were sent out to Tanna, New Hebrides; but after a series of great trials they were compelled to flee for their lives and returned to Samoa. The Samoan Mission, however, sustained the grand principle of the "Martyr of Erromanga," and persevered in efforts for the evangelisation of the New Hebrides, and located native teachers in the group, and on New Caledonia and the Loyalty Islands, and Niué. These teachers were regularly visited by missionaries from Samoa and the Hervey Group. In 1847, the Nova Scotia Auxiliary of the London Missionary Society, in conjunction with some of the Free Churches in Scotland, undertook to occupy the New Hebrides as their own field, and founded a separate missionary society, with which the Presbyterian churches of Australasia afterwards united. The New Hebrides was conceded to them, and is now being ably worked by this Presbyterian Missionary Society. Three other martyrs—Rev. G. N. Gordon and his wife and brother, J. D. Gordon—and several native teachers have watered the once dark and savage Erromanga with their blood. Erromanga now is nearly all Christianised.

In 1846, Bishop Selwyn, of New Zealand, visited Samoa, and held Christian intercourse with the brethren there. He stated that, as the Pacific Islands were included in his diocese, he was preparing to place missionaries where he could; but, to avoid any danger of collision or overlapping, or the risk of building on another's foundation, he wished to know where the London Missionary Society's agents were labouring, and what other fields they would undertake, so that he might take up new ground. Tonga and Fiji were being worked by the Wesleyan Society, and the New Hebrides would be supplied by the Presbyterian, so he arranged to direct his efforts to New Caledonia, Santa Cruz, the Banks and Solomon Islands. The American Board of Foreign

A SAMOAN CHAPEL.

Missions has sent forth agents to the islands north of the Equator as far as the Caroline Islands, and also to the Marquesas. The latter was conducted by Hawaiian native evangelists from a mission formed by the Sandwich Islands churches. Samoa also added to its out-stations the Union and Ellice Groups, and the southern islands of the Gilbert Group. The Hervey Islands Mission also extended their operations to the numerous low islands in the north-west of their group, and also supplied native teachers and pastors for the New Hebrides, Loyalty Islands, and New Guinea.

The New Guinea Mission was founded in accordance with the policy of expansion which has animated the Polynesian mission churches from their inception, and which has operated so successfully during the latter half of this century, and spread over the whole expanse of the South Pacific from Tahiti to the Gulf of New Guinea, and which has yet to advance until the Asiatic continent is reached. The New Guinea Mission was initiated by the brethren of the Loyalty Islands, but it has been largely sustained by native agency provided by the churches of the Hervey Islands, Samoa, Niué, and the Loyalty Group, in addition to European missionaries. In New Guinea and the adjacent islands there has been found abundant room for agents of the Wesleyan and Episcopalian Missionary Societies, who are now working in full sympathy and Christian harmony with the agents of the London Missionary Society. Roman Catholic missions, also, are established in various parts of the Pacific, including New Guinea.

(*To be continued.*)

THE FIRST OF "THE HUNDRED" TO BE CALLED HOME.

DEAR MR. COUSINS,—I had intended to have sent to you by this mail some details of the life, and especially of the last days, of my brother, James Walford Hart, from which a record of his short missionary career might have been gathered for the readers of the Chronicle. But I cannot bring myself to write down these details, or set myself to the task of composing such an account, as if it dealt with some outside subject which one might treat dispassionately.

My brother and I have been, up to the present, so united; we have grown up together; we have had our lives so fashioned together, that to speak of him and to tell of what he was is altogether beyond me just now. As you will see, I have rather left others to speak instead; and I have sent a few extracts from letters received but yesterday, written by those who had learnt to know him (and that meant to love him) during his short year's work in Chung King.

James Walford Hart was born on October 31st, 1860, at Tregony, Cornwall, where his father, the Rev. T. Baron Hart, was minister of the Congregational Church. His home, however, was for many years in Paris, to which city the family removed in 1864. After education in a French school, he was sent to Mill Hill, and from that school he matriculated with honours at the London University. He then commenced the study of law, and by 1883 he had successfully passed all his examinations and begun the practice of his profession as a solicitor in the City.

During these years his boyish love to Christ had deepened, and especially was he helped by some of the earlier consecration meetings of the Salvation Army. His consecration of life was very real, and his devotion to the work for Christ very thorough. It was not a mere sense of duty that prompted him to throw himself with characteristic energy into Sunday-school work, Band of Hope meetings, ragged school and other mission work; his *soul* was in all these efforts; it was his life and his joy thus to do his Master's work. On Sundays his day was fully occupied, and eight or ten miles was his regular amount of Sunday walking to and from his meetings. Many will remember him at the Sailors' Rest in the East End, and he was one of the most energetic in carrying on the work of the Young Men's Missionary Band.

But this amount of work, crowding as it did his life, did not satisfy him; he longed to carry the glad tidings of salvation to the regions beyond; and, when at last the way was made clear, he offered himself to the London Missionary Society as one of the earliest to respond to the call of the Forward Movement.

During his last year in England, he gave up practising as a lawyer, in order to be able the better to prepare for his future work in China. He had not, however, been one to dissociate his profession from his religion; his faithfulness to his Master pervaded all his actions, and his zeal for souls was not laid aside because secular engagements occupied his time. On one occasion, while transacting business for a client, who, though he had much of this world's goods, was poor indeed towards God, Walford Hart took the first seasonable opportunity of writing a private letter to him, in which he dealt tenderly, though forcibly, with him, pleading with him to abandon his life of sin. The client was not unmoved by this exceptional method of doing *business*.

One friend, whose letter I have just received, writes:—

"I have been much struck by our brother's *faithfulness*, one instance of which I remember well; it was at the farewell meeting in Exeter Hall. Even then he could not sit down without making an earnest appeal to the unsaved in that audience."

My brother was appointed to "distant Chung King"; the account of his shipwreck on his way to his station appeared twelve months ago in the pages of the Chronicle. Though all his goods were spoilt, his books rendered valueless, if not useless, all home treasures and mementoes disfigured hopelessly, never was one complaining word heard to pass his lips; he was literally able to take joyfully the spoiling of his goods. From the day of his arrival Chung

King was the home of his adoption. By the last mail from England a letter addressed to him arrived from a friend, who, quoting evidently from one of his letters, wrote :— "We have so rejoiced in hearing you kept well, and that of all spots on God's earth you would choose to be in, it is Chung King." When he came down the river two months ago, it was after having spent a year of hard work and passed the first year's examination in Chinese in such a way that the chief examiner (a member of another mission) stated "that for all-round excellence, Mr. Hart stands better than any one that I have yet examined." He was coming down to be married, and as a line in his diary, on the day of his starting for Hankow, reads, "surely the happiest man in all China to-day."

Of his arrival, so long looked forward to ; of his preparations for the return up the Yang-tze of his wife and himself ; of the sickness the day before the wedding, and of the recovery, which all hoped was permanent, on the day itself—of these things, and of the sickness which gradually grew worse and more grave, I cannot write. Day after day passed, and night succeeded night, and we saw him gradually getting weaker, and slipping from our grasp. His Chung King servant was constantly at his side, and stood fanning him through the long nights, preferring to be near him than to lose sight of his master, whom evidently he truly loved. At last the morning of his release came, and, while the clock was striking ten, he "was not, for God took him."

His plans about the extension of the work in Chung King had been full of hope. Another worker was to be sent out, and developments, much needed, were at once to be entered upon. He had spoken much about all this bright future, and was waiting the answer from the Board to the appeal sent from Chung King. The letter at last came, the day before he died ; but he was too weak to hear it read. I am glad that my brother never saw that letter—a letter in which it was stated that, as funds were not forthcoming, the work could not be adequately extended. At least, he was saved that pang of disappointment. Oh, when will those whose money is the Lord's know what it means to those in the field, when their answer comes out : "We are not giving ; you must not extend. Retrench."

Meanwhile, his friend and co-worker, Dr. Davenport, was waiting for news of the wedding ; he received instead the telegram conveying the news of the blow that deprived him at once of his only colleague and loved friend. "It is all so different," he writes, "from what we ourselves should do, that a sacred hush seemed to come over me when I opened the telegram. God reigns! was the first flash of thought into my mind, and in the hollow of His love one is secure."

And then, referring to my brother's life in Chung King, Dr. Davenport says :—"We feel in him we have truly lost a brother. One year of life together in the closest contact was a very happy and blessed one, one which I shall ever look back upon with joy. He led us to God in all our relations with him ; the purity of his life and motives were ever an inspiration to us who saw him day by day. . . . Up at 5.30 or 6, to read his Bible or be in prayer, winter and summer, he kept hard at it all day. . . . One great thing I always rejoiced to see in him, he wished to get among the people and show his oneness with them. Whether going to the bedside of patients in the ward, or crossing the river and going by public ferry-boat, instead of engaging a private boat for himself, he showed that love which constrained him to come to the Chinese.

"This naturally endeared him to the people about us, and they have constantly been praying for him since he has left Chung King. On hearing the news yesterday, they were much affected, especially our evangelist, Mr. Liu, who used to go book-selling with him."

A member of another mission in Chung King writes : "It is now we know how much we all loved the one that has gone ; not one in our circle had endeared himself more to each and all."

While still another says : "To know him was to love him, and the more I knew the more I loved him. From nearly the first time of meeting our hearts met ; and we enjoyed many seasons of communion and sweet fellowship. One of the most faithful and true-hearted of Christ's servants I have known—so loving, so affectionate, so Christ-like ; a man of great promise and real ability, and yet so like his Master in lowliness of heart. The fragrance of his life will ever remain as a treasured possession with me. I could write at length of his zeal for souls, his real concern for the welfare and upbuilding of his native brethren and sisters, and other invariable marks of the God-sent missionary, but I should only be repeating what is already known to you. The words of David come to my mind : 'Know ye not that there is a prince and a great man fallen this day in Israel?'"

Such is the testimony of those who knew him during his short missionary life. Since he has gone from us, I have often thought that his work and influence will abide, and that he, though dead, will yet speak. And is not his life even now saying to us : "Therefore be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord"?

S. LAVINGTON HART.

May 4th, 1894.

INTELLIGENCE FROM CAPT. TURPIE.—Just before going to press, a letter arrived from Capt. Turpie, dated St. Helena, June 16th. "We have had remarkably fine weather," he says, "and have made fair progress, principally under steam. . . . All on board are well, and there has not been much suffering from sea-sickness." Capt. Turpie did not propose to call at the Cape, so that we may hope to hear of his arrival at Freemantle soon after the publication of this number.

OUR INLAND STATIONS NORTH OF SHANGHAI.

WE have just returned from the tour in the interior which, when writing some three months ago, I said my husband and I proposed taking. We left Shanghai by boat about eleven o'clock one gloomy Friday morning. It happened that on that day a partial eclipse of the sun was to take place, so there was universal beating of gongs and letting off of fire-crackers to drive away some strange monster which was supposed to be trying to swallow that luminary. Arriving at Loo Tien the following day, we dismissed our boat, as we intended to stay there for a week, and found temporary lodgings in one of the rooms adjoining the preaching place. We began work the same afternoon by having an open service for anyone who wished to come in. Afterwards preaching was carried on regularly twice a day, at ten in the morning and three in the afternoon. Our plan was to begin by playing the small organ and singing two or three hymns, which soon attracted large crowds. The service generally lasted about an hour and a half, Mr. Rees' and Tsü Sie Sang's addresses alternating with the singing. Opportunity was given for those who wished to remain behind after each service to make further inquiries as to what they had heard. Each time there would be some who would avail themselves of this, and there were many whose faces we could recognise as regular attendants. Towards the end of the week we found the introductory singing to induce the people to come in unnecessary. Our services becoming widely known in the neighbourhood, the available seats would be already occupied before the appointed time for beginning arrived. They were so successful in point of numbers that we decided to remain at Loo Tien another week. Although, as yet, we have not heard of any who have made an open profession of faith in consequence of the meetings, yet, as so many had an opportunity of hearing the Gospel, we cannot but feel that good has been done.

TSÜ SIE SANG.

One great drawback in Loo Tien, so far as work among the women is concerned, is that there is no Christian woman to take the lead there. The preacher's wife is dead, and his daughter-in-law, who might be a great help, is not a Christian ; and, though personally very kind, holds herself somewhat aloof from Christian influences. Her husband, who is a literary graduate and now teaching in Shanghai, is also not a Christian, which is probably one reason why she is opposed to it. During our stay there the young nephew, who is also the adopted son, of one of the Christians was baptized. Although his mother has not yet come forward as a full believer, she was quite willing that her son should receive the rite of baptism, and we heard afterwards that she herself has refused to take part in the ancestral worship of the family, so we hope that, by and by, we shall have the joy of seeing her join her son in Christian fellowship.

The accompanying portrait is that of the Loo Tien preacher, Tsü Sie Sang, who has been a Christian for about fifteen years His family were formerly wealthy, but they suffered great reverses by the irruption of the Tai Ping rebels, and the only property now remaining is a house, the large hall of which is rented for a chapel. His conversion is largely due to the influence of Ni Sie Sang, a former native pastor of Shanghai, who has now been dead for several years. Tsü Sie Sang is about seventy years of age, and his advanced age and exemplary Christian character have procured for him universal respect in the neighbourhood. Listening to his preaching and prayers, one feels that he possesses a depth of Christian experience scarcely surpassed by anyone brought up in Christian lands.

We left Loo Tien on a Monday afternoon, and a day's journey by boat brought us to So Deu. A preacher has been stationed there for several months, but has only just succeeded in renting a house. We went ashore to see the place, but it was not advisable to stay, as the people had not yet recovered from the excitement of the arrival of the preacher's family, this being the first time anyone has come to live amongst them with a view to expound the "foreign religion," as it is called by them. We hope in some few months' time to be able to stay there for a fortnight.

Leaving So Deu on Tuesday afternoon, we arrived at

Chang Shuh, 100 miles from Shanghai, our last and, to me, most interesting place of call, on Wednesday. Chang Shuh (or, in our dialect, Tsang Zoh) is a large walled city near Soo Chou with about 150,000 inhabitants, and is famous for its rice—the best, I believe, in China.

It is a very scholarly city, many of the high mandarins at Peking coming from there, and, at the present time, a Chang Shuh man who has attained the highest literary degree attainable in China, that of Chwang Yuen, is a teacher of the Emperor. There is one large hill inside the city wall—a most exceptional feature in this part of the Flowery Land, where the only elevations are grave mounds. On the hill-side is the grave of Yen Tsz Yiu, one of the favourite twelve disciples of Confucius. On my first visit last year we aroused so much suspicion by making this hill the scene of our daily walk, that we were obliged to give up visiting it for some time. The Chinese believe that the eyes of foreigners are so peculiarly constituted as to be able to see into the ground itself just as they can see into water; so the report was spread abroad that we went there to take away the quicksilver, although nobody has heard of the existence of such a metal in that hill. So fearing that we might destroy the confidence of the people in us, we decided to give up what otherwise would have been of great benefit to our health. The number of scholars tends to make mission work harder than it otherwise would be. The people are, on the whole, very prosperous, and, as appears to be a constant accompaniment of wealth and literary distinction in China, they are exceedingly proud and self-satisfied. Contrary to Shanghai, a beggar is very rarely to be seen. The evil of opium-smoking is extremely prevalent amongst them; we were told there were no less than two thousand opium dens in the city.

The present preacher is quite a young man, and has been there for only three or four months, having taken up his work there at the China New Year. His wife has been educated in one of the Shanghai Mission schools, and is likely to prove of great help to him in his work. She is gentle and prepossessing in her manners, and appears to have a considerable amount of influence for good over her neighbours. It is to be hoped she will be able to lead some from their superstition, the prevalence of which in Chang Shuh is most manifest; indeed, the Chinese can scarcely do anything without being, in some way or other, hampered by their heathen beliefs. For instance, as we were coming away, we found our servant taking down that part of the pipe of the cooking stove which protruded through the roof. He said he had been asked to do so by the neighbours. The open aperture of the pipe suggested to the Chinese the yawning mouth of a tiger, and they feared that, through the mysterious relations of these resemblances, the devouring monster would actually descend upon them from the skies!

We spent a fortnight at Chang Shuh, preaching each afternoon at three o'clock. A morning service was not convenient. The preaching room being situated in a busy thoroughfare, it was found that there were so many coming in and going out as to make a continuous service almost impracticable, so it was decided to admit only those who would be willing to stay until the end. This plan answered admirably. After the first day or two we found the preaching room fairly well filled even before the hour of opening the service arrived, and always after a few minutes' playing of the organ all the available seats would be occupied by persons who would remain until the end of the service. The better class of women was well represented; they came early. Many, attended by their servants, remained for the greater part of the afternoon. A number of people stayed behind after each service, the men speaking to Mr. Rees and the preacher, whilst the women came to my room, where the preacher's wife and myself held conversation with them. Two women, who were friends, and had long been vegetarians, were cases of special interest. Among many of the Chinese, to abstain from meat is considered highly meritorious, and many people practise it to gain happiness in this or a future life. These two women had not only lost faith in vegetarianism, but had also lost their belief in idolatry, and had given up burning incense and other practices. They had come in contact with some Roman Catholics, but did not feel inclined to embrace that faith, nor did they fully understand it. They came several times to our meetings, when and after which we used to explain to them the precious truth of salvation through Christ. We sincerely hope that in time they will not only understand, but will become faithful and loving followers of the Great Master.

At this time of the year Chang Shuh is noted for its idolatrous processions, and during our stay several such demonstrations occurred on a large scale. One I witnessed depicted life in Hades. In this there were representations of spirits holding various ranks in the nether world, from the high mandarins down to the beggars, who, in that region as well as in this world, seemed to maintain a living from the pittance they could receive from the charitable. There were lictors of the Yamen rushing forth on their official errands and ready to apprehend evildoers. There were the executioners of the land of shades, gruesome-looking objects, carrying with them horrible implements of torture, the sight of which could not but send a shudder through the stoutest heart. The different trades and professions were also represented. The pretended spirits walked generally in pairs, each following the other at a distance of eight or ten yards. The procession took over an hour to pass our house.

After five weeks' absence from Shanghai, we returned home feeling that, though there are many discouragements, there is sufficient ground to hope for blessing and success in future work.

Shanghai, May 18th, 1894. F. MAY REES.

DEATH OF THE REV. JAMES READ, OF PHILIPTON, SOUTH AFRICA.

NEWS has come of the death of the Rev. James Read, senior, of Kat River, South Africa, which event took place at Seymour on June 4th, as the result of a severe cold caught by Mr. Read after attending a funeral. He was born at Bethelsdorp, South Africa, in 1811, being a son of the Rev. James Read, also of Kat River, who died in 1852. The subject of this notice was ordained at St. Thomas's Square Chapel, Hackney, in 1836, and started on his return journey to the colony a few days afterwards. In 1842 he married a daughter of the Rev. G. Barker, of Paarl. In 1851, in consequence of the destruction of the Kat River Settlement in the Kafir War of that year, he removed with his family to Alice. After a visit to Cape Town, in 1852, he returned to Kat River, and proceeded to reorganise the mission, residing at Eland's Post. He afterwards removed to Philipton, making that station the centre of the mission. During a part of 1854, and the greater part of 1855, he was absent from the station on a visit to Cape Town, where he gave evidence on questions connected with the revolt of the Hottentots; he also supplied, at Paarl, the station of his father-in-law, who had become much enfeebled. He returned to Philipton in November, 1855, and continued to occupy that station. As the station had become self-supporting, his direct connection as a missionary of the Society ceased in 1871.

The Rev. T. Durant Philip, B.A., of Lovedale, sends us the following account of the funeral, and of a preliminary service held at Seymour on June 6th :—"The latter was conducted by Rev. Mr. Smart, the Wesleyan minister, and was attended by the Rev. Mr. Faure, Dutch Reformed, and Rev. Mr. Martin, Episcopal minister, as well as the magistrate, Mr. Welsh, and the principal Europeans of the village. The coffin was carried in procession from the house to the native chapel in the village, to remain there that night, and to be carried forward next morning, privately by waggon, to the Philipton Church, where the Dutch service was conducted by myself on Thursday, at 1 p.m. It was very gratifying to hear the terms of profound respect in which Mr. Read was spoken of by the Seymour friends of all communions. Mr. Smart (Wesleyan) gave his address from Num. xxiii. 10. The magistrate, Mr. Welsh, a son-in-law of our late friend and brother, Rev. E. Solomon, drove me over, and the Rev. Messrs. Faure, Smart, Kayser, and Wauchope were also present, besides a concourse of from 800 to 1,000 people—Dutch, English, Hottentots, and Kafirs. The church could not hold the people, and so the service was held outside in the shadow of the building, and, although it is mid-winter, the air was pleasant. Mr. Faure read out hymns and Scripture selections. Mr. Kayser prayed. I then gave a brief address from Heb. vi. 15. Mr. Wauchope, the native minister at Fort Beaufort, followed me with a short address in Kafir, and then the procession moved off to the grave, where, after hymn and short prayer, the soldier of Christ was gathered to his father and the other members of his family who have gone before."

FROM THE SECRETARY OF THE WATCHERS' BAND.

AS many of our Home members will about this time be scattering for rest and recreation, it will be well if they will look up their fellow-members in the districts they may visit; they may thus gain good for themselves and do good to others. Where Branches have not been formed, I hope they will avail themselves of every opportunity of advocating the movement, and thus sow seed that may hereafter bear much fruit.

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The Rev. T. W. and Mrs. Ingram, who have departed for service in New Guinea, have received a very practical and valuable proof of the deep interest which their fellow-members of the Southend Branch are taking in their work, in the gift of a fully-stocked medicine chest. There will also be evidence of the maintenance of this interest, as the members have promised to keep the chest supplied with the medicines required.

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The Rev. A. Bonsey, our devoted General Secretary for China, reports that good progress is being made in this division, and that he hopes to have a large native membership to record before the year is out. "In the meantime," he says, "we begin to see days of special blessing dawning. In our own Central China Mission, God is assuredly blessing us with new and unexpected developments. But," he asks, "will Christians at home rise to these new responsibilities?"

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Mr. J. N. Farquhar, B.A., of Calcutta, who has with so much earnestness added the work of General Secretary for North India to his other heavy labours "for Christ and the people," reports that he is proceeding with the organisation of Branches, and that the problem of how best to enlist large numbers of our Bengali-speaking friends in the movement is receiving anxious consideration.

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One of our zealous local secretaries, referring to the command of Christ, "Go ye into all the world and preach the Gospel to every creature," says: "To the great majority of us the command seems incapable of fulfilment, and we let the words bear for us and our lives but little meaning. But there is a way, a real and wonderful way, by which any may 'go into all the world' and enter into the joy of gathering the heathen into the Kingdom of Christ. Prayer, definite and intelligent prayer, enables us to reach countries and peoples who would otherwise be unknown to many of us, and thus to help to 'preach the Gospel to every creature.'" Membership in the Watchers' Band has already given power to thousands of Christ's disciples to go into spheres which, but for systematic prayer, their influence could never have entered. Life will be richer for membership in our Missionary Prayer Union, and the happiness and joy of thus "going forth" seeking to fulfil and obey the last commandment of our Lord and Master will abide with us for ever.

James E. Liddiard.

NEW BRANCHES.

Country.

Branch.	*Secretary.*
Barrow-in-Furness (Abbey Road)	Miss Helen Wilson.
Eastbourne (Pevensey Road) ...	Mrs. Thompson.
Kendal (Zion)	Miss Fanny Whitwell.
Leeds (Headingley Hill)	Miss E. F. Legge.
Saxmundham	Miss Hattie B. Ashford.
Skipton	Miss J. Joy. Mr. R. G. Laycock.

CHURCH RESTORATION AT TAMATAVE, MADAGASCAR.

WRITING on the anniversary of the destructive hurricane of February 22nd, 1893, the Rev. J. A. Houlder, of Tamatave, says :—"I look back upon the past with profound thankfulness, for, as usual, out of evil has come good. This has been true in many ways, but I have mainly in my mind the destruction of our two churches, and the new ones which have been erected in their stead.

"The disaster seemed well-nigh irreparable, and I little dreamed that the big church would ever be rebuilt on anything like the same scale. It had cost a very large sum before the cyclone laid it in ruins and left the people considerably in debt, while the disaster left us with two churches to rebuild instead of one to finish. After considering the matter, I came to the conclusion that the right thing to do was to discharge the liabilities the people had incurred, and to devote the balance of the Directors' grant to our own church, which should be the Society's property, like the one just destroyed. It was well that I did so. The step put the people on their mettle, and gave me the wherewithal to commence our own building.

"I have never known the natives to be so hearty over anything, and to make such sacrifices as they have done over this enterprise. They made repeated collections, and raised a further sum of over 2,000 dollars, making a total from themselves of somewhere about 5,000 dollars.

"It is strongly built, fairly well finished, and occupies one of the best sites in the town, of which it is certainly an ornament. At present it lacks seats, but as the people have spent so much in construction they are not moving in that matter

MISSIONARY, TEACHER, AND PUPILS OF THE TAMATAVE TRAINING SCHOOL.

yet. The church holds, comfortably, some 600, but on the opening day far more crowded into it. You will be interested in the name, 'Martyr Raimmiadana,' which the Governor insisted on giving it, from a reminiscence of the dark days of persecution, when the Christians used to say to one another, shortly after the good man's martyrdom: 'Let us go and pray with Raimmiadana.'

"The children's church is in every way suitable for a school chapel, the purpose for which it has been built. It will hold about 250 people, and the forms are so arranged that they can be used either for an ordinary service or for classes in Sunday and day school.

"It is a pretty little building, after plans kindly furnished by the Rev. J. Sibree, and looks exceedingly well alongside the house. Great care has been taken to secure strength. The ruined one was broadside on to the wind from the hurricane quarter; but its successor has been put end on, and is, moreover, built of much more substantial timbers. There is a class-room, too, attached for the lads of the training school, which gives it additional security, and I have every reason to hope that it will stand should we be unfortunately visited by another hurricane. It occurs to me that, as the large building has been erected in memory of one of the Malagasy martyrs, this smaller, prettier, and more substantial one might contain some memorial of the first band of missionaries who laid down their lives for the Saviour in this place. If some of our Welsh friends, or any others who desire to honour the noble sacrifice of their devoted compatriots, would send me out a small tablet, I would see that it occupies an appropriate place on the wall. The total cost of the building, about £450, has been nearly met by contributions from England and the Society's grants. I am wanting some £50 to get quite out of debt; but I doubt not that in due time that will be forthcoming. The congregation unfortunately has not been able to contribute much, being mainly composed of poor people and children. But they have done something, and the boys of the school have worked like slaves in carrying timber and removing sand.

MISSION CHURCH AND SCHOOL, TAMATAVE.

LARGE NATIVE CHURCH, TAMATAVE.

"Our training school is going on as well as can be expected. We have seven students from the country and three from the town, the latter, of course, getting no assistance, as they have friends at hand. They have each a little plot of ground in the Society's compound, which they cultivate after a fashion. But Betsimisaraka do not yet see the force of much manual labour, and these I am afraid will require a good deal of looking after to keep them up to the mark. They will be fairly diligent in that respect by and by perhaps. What I am most pleased with in the meantime is the fact that some give undoubted indications of a personal interest in the Saviour. Three have joined the church, and also one of the girls, whilst all take their part in the various services in which we are engaged."

PERSONAL NOTES.

CHINA.—The Rev. C. G. Sparham informs us that the various missions at work in the Hankow region have resolved to use a common hymn-book. A committee has been appointed representing the London, Wesleyan, American, Baptist, and China Inland Missions. The existing London and Wesleyan Mission hymn-books are taken as a basis, but many new hymns are being added. "We all trust," says Mr. Sparham, "that the Christians of the various chnrches may have a greater sense of oneness as the result of all singing the same hymns, and that union services may be facilitated."—Mr. W. G. Terrell writes: "Our work here at Hiau Kan is full of beginnings and possibilities. Calls come for work from every side; the three schools that I have to look after in the villages are bright little spots in our work here, and we look forward to reaping in the days to come from the seed now being sown there. Yesterday a man called on me from a large market town, 120 li from here, to ask if I could not go and open Christian work there. He was baptized years ago by the China Inland Mission in another province, and has been the only Christian in his native place for some years now. Hearing of our work here he came to see me, and is most anxious to get a chapel there. I hope to go ere long and spy out the land."—The following additional testimony to the devotion of the late Mr. Walford Hart, from his colleague, Dr. Davenport, will be read with interest. Dr. Davenport says: "He believed thoronghly in sowing beside all waters. If ever he went out for a walk he had tracts in his pocket to give away or sell. He always took every opportunity for street preaching. After Sunday-school he used at times to go off by himself to a neighbouring temple, and there tell of the Saviour to the crowd that would gather round him with what language he could command. In going about he always sought to be with the people. Crossing the river he went by ferry-boat, rather than hire a boat for himself, that he might get to know people and get them to know his Saviour. In all these little ways one saw the love which constrained him to give his life for China, and felt the speaking of his life. His influence was felt by all the foreigners here."

INDIA.—The Rev. J. A. Joyce, of Berhampur, presents a special case for prayer. A young Brahmin has been baptized, and has surrendered the "sacred thread." This relic Mr. Joyce wishes to be handed over to the pastor or representative of any church who will undertake to pray for the new convert, and will send a special thankoffering to the Society's funds.

MADAGASCAR.—As soon as the Rev. J. A. Houlder had become relieved of the anxiety of church building, described on another page, he paid a visit to the capital to see if a personal effort could secure some really good native assistants. He also went there, at the invitation of his friends, for the sake of his health, but, on returning to Tamatave, he fell seriously ill, and this illness increased before he could reach Mauritius. The latest news is very hopeful, and before now ho will have been joined by Mrs. Houlder at Cape Town.—Miss Foxall, in Antsihanaka, has had a very serious attack of malarial fever. The last news was that the temperature was decreasing, and that there were signs of improvement. Miss Byam was on a visit to Mr. and Mrs. Mackay at the time, and rendered most valuable help in the time of need.

SOUTH SEAS.—Arrangements are being made for a large demonstration in Malua, next month, to celebrate the jubilee of the Institution. Pastors and church members and others are to be asked to contribute to the erection of a much-needed assembly hall for Malua, to be commenced as soon as possible.—As it has been decided to bring girls from the North-West ont-stations to share in the benefits of the training enjoyed by Samoan girls at Papauta, it was felt to be highly desirable that a lady deputation should be appointed to visit the out-stations. Miss Moore will, therefore, accompany Mr. Newell in the voyage now arranged to the out-stations.—Very sad reports of the distress caused in the Gilbert Islands by a long-continued drought have reached us. The last trip of the old *John Williams* will, therefore, be seen to be a deeply-felt necessity.—Friends of the young Samoan—Saanga—who accompanied Mr. Newell to England, will be interested to hear that it has been decided to retain him in the Institntion—of which he has been a very successful student—as assistant tutor.

NEW GUINEA.—The sad news of the death of a promising young Samoan teacher, named Teleni, and of the wife of another well known in connection with the work of Samoan native missionaries in Milne Bay, has come to hand. The sad event has been the occasion of a touching and affectionate demonstration on the part of those New Guinea natives whose hearts were beginning to be softened by the Gospel story. Pastor Telen was amongst those located by Mr. Marriott on his recent visit to New Guinea, an interesting account of which appeared in the CHRONICLE a few months ago.

FAREWELL TO THE "HARMONY."—A most interesting meeting was held on board the *Harmony*, at London Docks, on Wednesday evening, June 20th, three days before she left for the 125th annual voyage to Labrador. "The Moravian Mission to the Eskimoes in Labrador was established in 1771 by a colony of brethren and sisters from England and Germany, who on July 1st reached Unity's Harbour, and at once began the erection of a station, calling it Nain. An earlier attempt in 1752 under the direction of John Christian Erhardt had failed, the leader of the little band of missionaries and the captain of the ship, together with several men of the crew, having been killed by the natives. Five more stations were subsequently added—viz., Zoar and Hopedale to the south, and Okak, Hebron, and Ramah to the north of Nain. The distance from Ramah to Hopedale is about three hundred miles. Owing to a variety of causes the Eskimo population on the coast has for a considerable time past been decreasing, while a mixed race of Europeans and Americans with Eskimoes is increasing in number and importance. Missionary work is carried on among these so-called 'settlers,' and also among the crews of the fishing schooners which frequent the coast in the summer. Since the year 1770, when the *Jersey Packet* was sent out on an exploratory trip, the Brethren's Society for the Furtherance of the Gospel has maintained regular communication with Labrador by despatching each year a ship specially devoted to this missionary object. Eleven different ships have been employed in this service, ranging from a little sloop of 70 tons to a barque of 240 tons. Of these only four were specially constructed for Arctic service, including the vessel now in use, which was built in the year 1861, and is the fourth of the Society's Labrador ships bearing the well-known name—the *Harmony*. More than a century of voyages successfully undertaken to the coast of Labrador without any serious injury to the missionary vessel or those on board calls for grateful praise for God's great goodness and mercy, and may well justify humble, yet confident, hopes for the future." At the farewell meeting, which was attended also by missionaries about to proceed to South Africa, an opening prayer was offered by the Rev. W. Wetton Cox, Secretary of the London Association on behalf of Moravian Missions. The Rev. B. La Trobe, Secretary of the Moravian Missions, announced that the present vessel, the fourth of her name owned by the Society for the Furtherance of the Gospel, had completed thirty-four of the 124 voyages accomplished, and that her captain (Henry Linklater) had commanded during the past thirty-five years. She had on board the fullest cargo ever known, in fact the barque was growing too small for the service. The barter traffic carried on by the Society for the Furtherance of the Gospel was exclusively in the interests of mission work and for no other purpose. By means of it the Eskimoes were protected from unprincipled traders, were guarded from intoxicants, and were provided with a market for their furs, fish, oil, and other products. No missionary carried on trade for his own profit, nor was there any profit arising to the Society other than that which returned to the support of the missions. The Society freely helped the poor every winter, and had stood between the Eskimoes and starvation in many a hard season. But, in spite of all the claims upon it, the Society had, with the help of this barter traffic, nearly met the annual support of the Labrador Mission since its commencement. Mr. La Trobe thought it was wise to make this explanation, because the Moravians had recently been ignorantly described in the public Press as "a company who make a very good profit by selling Bibles and religious tracts to the ignorant savages and getting in exchange hides." The Moravian Missions had a membership at their foreign stations three times as large as that of the home churches, so that it was evident they could not as readily dispense with barter traffic at the mission stations as could those Missionary Societies whose supporters at home could be numbered by thousands. In hallowing such secular labour to the advancement of the Lord's Kingdom, it was their prayer and aim that all things should be conducted in such a manner as to provide things honest, not only in the sight of the Lord, but also in the sight of men. In conclusion, Mr. La Trobe mentioned that Br. Jannasch had been chosen by the Mission Board to commence a new station at Ailik for the better service of settlers south of Hopedale. Brief, sympathetic addresses were delivered by Capt. Poulden, R.N., of the South American Missionary Society, Mr. Maynard, Mr. J. E. Liddiard, F.R.G.S., Rev. B. Baring-Gould, of the Church Missionary Society, Rev. J. B. Wood, and Rev. F. A. C. Lillingston; prayer was offered by the Rev. H. E. Blandford; and the Rev. Andreas Asboe, a Moravian missionary in Labrador, also spoke.

IT seems now almost certain, says *The Church at Home and Abroad*, that the missionary schooner, *Robert W. Logan*, of the American Board Mission in the Micronesian Islands, has been lost at sea. The *Morning Star*, however, and the *Hiram Bingham* are still afloat and doing good service. The time will come perhaps when the American Board, like the London Missionary Society, will equip its vessels with steam, as after all the most economical arrangement. The *John Williams*, the new steamer of the London Missionary Society, will perhaps be the pioneer of a Gospel fleet that will speed from island to island, overcoming all contrary winds that may oppose their progress.

MISS MARY JOHNSTONE, after a protracted and serious illness, has been compelled to relinquish all thought of return to Old Calabar. The lady is one of those sisters who have laboured in the United Presbyterian Mission in that country. The first to enter the field was the late Mrs. Goldie, who went out with her husband, the Rev. Hugh Goldie, in 1847. She was joined first by one sister, and then by a second, and the three sisters between them have given eighty years of service to Old Calabar. One of them was called home in 1873, Mrs. Goldie died in 1891, and now the youngest sister has had to retire.

BRISTOL CENTENARY FUND.

A CONFERENCE was recently held in Bristol to consider how best the missionary spirit of the churches might be increased, and enlarged contributions obtained both for the Centenary Fund and for the annual expenditure. Stirring addresses were delivered by Prof. E. Armitage; Rev. Maurice Phillips, of Madras; Revs. H. A. Thomas, P. W. Darnton, Jas. Belsher, and Mr. F. N. Tribe, and as a practical resnlt twenty friends were appointed to be a Special Centenary Committee for carrying out locally, as far as possible, the Directors' suggestions in the matter.

The names of the Committee are as follows:—J. R. Bennett, Samuel Chappell, Wm. Clarkson, Ann Dando, H. Brittan Evans, Fred. A. Jenkins, Ellen L. Leonard, D. T. May, Alfred N. Price, Edith Savill, H. Arnold Thomas, Urijah R. Thomas, John Thorn, James Trebilco, Wilberforce Tribe, Frank N. Tribe, Samuel D. Wills, George A. Wills, Josiah Williams, Emma B. Williams, and G. H. Wicks, Hon. Centenary Secretary.

After earnest consideration of what was possible, the Committee resolved to issue the following circular to those holding missionary offices in the churches, and to divide into deputations of two each for the purpose of personally waiting upon every minister, a report to be presented as soon as possible:—

"The Centenary Committee, having carefully considered the suggestions arising out of the above Conference, and believing it to be the earnest desire of the churches of Bristol and the district to accept their share of the responsibility for completing the L.M.S. Forward Movement, have resolved as follows:—(1) To seek to raise a special sum of not less than £5,000 towards the Centenary Fund, payable at once or in instalments extending over three to five years. (2) To endeavour to increase the annual subscription from our churches by at least *one-third*."

The Committee met again on July 11th, when it was reported:—

(1) That £3,910 2s. 6d. had been already promised to the Centenary Fund (a complete list will be found on the cover of this month's Chronicle); (2) that eighteen churches had consented to form a Missionary Council as suggested; (3) that twenty ministers had promised, as far as possible, to devote one Snnday service per month to a missionary theme; (4) that in twenty-three churches one week evening meeting per month either was or would be set apart for special prayer for missions; (5) that eighteen ministers had promised to prepare either a sermon or a lecture upon some special department of the work, and exchange from time to time with other ministers.

The Committee having heard with great thankfulness that the Bristol churches were so alive to the efforts being made, resolved to at once

(1) Publish the list of subscriptions privately received, and invite every person attending our churches to become interested.

(2) Ten thousand copies of the list and of Centenary literature were ordered to be prepared for delivery by hand or by post.

(3) The Secretary to invite all the churches of the district to fnrnish him with lists of names and addresses for the purpose.

The Great Closed Land: A Plea for Tibet. By Annie W. Marston, Author of "The Children of China," &c. With Preface by Rev. B. La Trobe, Secretary of the Moravian Missionary Society. Map and illustrations. London: S. W. Partridge & Co., 8 and 9, Paternoster Row, E.C. Price 1s. 6d.

In this thin quarto volume the reader will find a short, clear, and interesting description of Tibet and the Tibetans, of their life and government, of Buddhism and its blighting influences, and of the various approaches that missionaries are making to this great olosed land. To give one some conception of the size of Tibet, the Rev. B. La Trobe, in his touching introduction, mentions that from the Moravian stations on the borders of Tibet on the one side to those of the China Inland Mission on the other side is a distance of 2,000 miles. In the hope of hastening the day when Tibet shall be open, and the heralds now waiting at the gate be admitted to the interior, in 1890 a Tibet Prayer Union was formed, of which Mr. La Trobe is *pro tem.* secretary, and many who cannot personally form the inner cordon that is encircling Tibet may well respond to his appeal, and become a part of the rear rank of Christians who are praying for its opening and enlightenment.

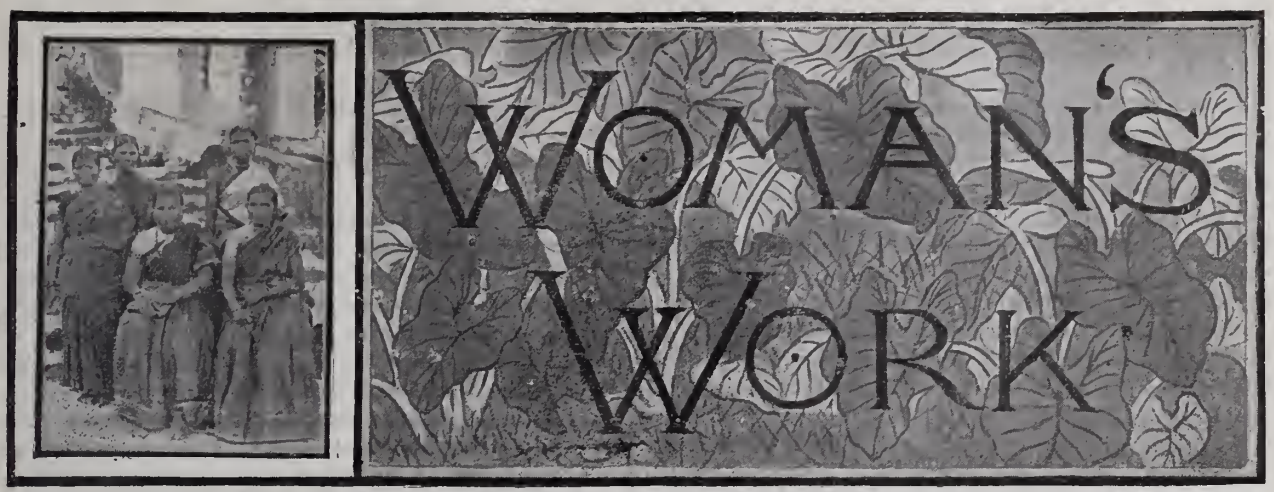
The Story of Our Jamaica Mission. With Sketch of our Trinidad Mission. By George Robson, D.D.

Story of the Mission in Old Calabar. By Rev. William Dickie, M.A. Edinburgh: Offices of the United Presbyterian Church, 1894. Price 6d. each.

Bright little manuals giving in brief outline the history of these missions of the U. P. Church. Numerous illustrations, a complete chronological table, and coloured maps greatly add to their value. The missions have 54 congregations and 10,692 communicants in Jamaica, 3 congregations with a membership of 398 in Trinidad, 8 head-stations, and 11 out-stations with a total membership of 375 in Calabar. These and other encouraging signs testify to the progress made.

The Antananarivo Annual. No. XVII. Antananarivo: L.M.S. Press. London: John Haddon & Co., 3 and 4, Bouverie Street, Fleet Street.

An excellent number, containing several articles of general interest in addition to others designed for experts. This Annual deserves a much wider circulation.



1.—FROM MRS. LAVINGTON HART.

Wuchang, March 26th, 1894.

DEAR MR. COUSINS,—I am emboldened to write you some brief account of work opening out among the women of Wuchang, although it is all very new to me as yet, because I want to ask for the interest of the churches at home, and especially for the prayers of the "Watchers."

Up to the present I have been admitted into nine homes, and two more I hope to visit very soon. In every case I have been received with kindness and courtesy, and I have never come away but with rejoicing in the realisation of the Word of which we were reminded in our farewell meeting at Cambridge—"When He putteth forth His own sheep He goeth before them."

My latest visit was but last week to a woman whose little child of about seven years is quite an old friend of ours. A short time ago, when she ran to meet us as usual on our way to our walk on the city wall, I made her heart glad with a dolly, sent out among other toys by kind friends from churches in Leeds and elsewhere; this led to an acquaintance with the mother, and last week I paid a promised visit.

Seated on a little bench, with a woman on either side, with three little children leaning against our knees, and three quarrelsome dogs in the near background (who, being cuffed into comparative submission, bit each other in sheer desperation, and as a poor make-up for the lost joy of biting the foreigner), with a man attracted by the scene standing by to listen, I told, feebly enough, and yet, I trust, to some purpose, of the love of God to men. Their quiet attention helped me much, and their words of response yet more.

"Were the children disciples of Jesus?" asked the mother of two of the tiny ones, who were looking at a picture of "Christ blessing children."

I showed the women the picture of the widow of Nain's son raised from the dead, and it seemed to touch them greatly. As I read the story they made little sounds of sympathy, and in a quiet aside the younger woman said:—"His mother cried very much, and Jesus said, 'Don't cry!'"

Another thing that seemed to impress them was "the meekness and the gentleness of Christ"; that, dying for His enemies, He bore insult and pain at their hands without murmuring or angry words; on the contrary, praying "Father, forgive them." A gentle, subdued look, that was good to see, came over their faces, and "Pitiful, pitiful!" was their response.

But most of my visits have been to the houses of the rich and official class, who are so hard to win. One day I called on a lady whose son has received treatment at our Dispensary. This lady, with her son, daughter, several young children, and a host of attendants, called on us one day, and my visit was a return call; my entry in a closed chair, through the large gates, into an open court, was a noisy proceeding; crackers were let off, and there was plenty of the shouting and clatter which seemed so essential a feature of every event in China. My husband, who was calling on the gentlemen of the house, was ushered into a guest-room, while I was led away to an inner guest-room set apart for ladies; at once the women of the household came trooping in, until twenty or more must have been present. Refreshments, many and various, were pressed upon me; a pipe and cigarettes offered and declined, and then came at last the opportunity to tell my message, that I had "come to live in Wuchang on purpose to tell about the true God, and Jesus Christ, whom He has sent."

The lady of the house, at my request, read a short Gospel story aloud to the rest, to which they listened with eager interest. She asked, "Who is Jesus?" thus opening the way for me splendidly, and I felt I had their attention. I must not linger over other visits, else my letter will be far too long. I have just taken these two as instances of the

varied opportunities one has here. Sometimes the way is not quite so easy. Once I visited a sick woman about two weeks before her death, and tried to tell her of Him who is the Resurrection and the Life; but the tiny room was packed with men and women whose one thought seemed to be that the gods were angry, and perhaps I had come to tell how to appease them. Once, but once only, my husband and I received a shower of stones as we left the house of one of our Christians; but that was in Hankow. Once we were spat upon, that was as we passed through the gate of the city, when we first came to live in Wuchang.

Occasionally there is apparently absolute indifference to the message, although I am kindly received; on the other hand there are times when one is almost expecting indifference and the reality is so cheering.

A lady attired in greeny gold brocaded silk lined with fur, and large red roses in her hair, listened eagerly to what I had to say, listened while her son read words from the Gospel, and then vehemently said, "The idols are all false, we ought to pray every day to the true God!"

When the Watchers pray, "Let the people praise Thee, O God, yea, let all the people praise Thee!" will they join with us in sending up from fervent hearts a prayer for the women of Wuchang. Pray that the seed thus sown may bear fruit; pray for open doors that no man can shut, to be set before us; pray that we may have utterance given to us; and beyond all this pray that we may experience the consuming fire of the Holy Ghost.

Yours sincerely,

Elsie L. Hart.

2.—FROM MISS DERRY, OF NAGERCOIL.

Last week Mrs. Duthie invited me to meet the Zenana teachers with her, and then my eleven women were given over to me with their registers, and I got much information concerning the work, and next day began visiting. These teachers have 288 names on their registers, among which ninety-four are Mohammedans; besides this there is a school with forty-four children, and among the silk-weavers a beginning of a school—that is, two of the Zenana teachers for two or three hours every morning gather together the children and teach them on the verandah of a house. They have thirty-eight children, and we very much want a school for them. The house at which they are taught at present belongs to a Christian woman, the widow of the first convert among the silk-weavers, and still she and the families of her children are the only Christians among these people, who in appearance, language, and customs differ from our Tamil people.

In another part, among rather wealthy Sudras, we have twenty-five children being taught; but though there Mrs. Duthie has tried repeatedly to get land, up to the present we have been unable to obtain a site for a school, and cannot even get the use of a verandah, so as to gather the children together to teach them; but we are not going to give up hoping for two schools. All has grown little by little, and I believe will continue to grow.

One day last week I visited the Mohammedan quarter. The work there is confined almost entirely to teaching the women to read, but even that is very important; for in our first book we have lessons containing much Gospel teaching, and of the fourteen women whom I visited two were reading the Gospel. Although I have got through my examination, I know very little Tamil for practical purposes, but had with me a Bible picture-book, and in one house, in which several women and children and a man or two had come together (to see the English woman I suppose), I got the Zenana teacher to explain the picture of the "Good Samaritan"; in another house we had the "Shepherds' Visit to Jesus," and one who was reading the visit of the wise men had that picture. I think their interest in the picture may make them listen to words they would otherwise turn from. In one house there was an old blind woman, so sweet and gentle; and her daughter-in-law, who was reading the Gospel, was a shy, nice girl, but it was difficult to get her to read, and when she had read a word or two she would stop and look at me, while the old lady sat by my side and gently passed her hand over me. I presently found out no Englishwoman had ever been to their house before, and as the Mohammedan quarter is quite away from Nagercoil, and off the main road, I expect they had not seen one before.

The Mohammedans have a good school there for their boys—one little lad came to me and talked English—but they have no school for girls; that is work which I hope we may be able to take up; but I do not know if the way is open yet, and think till I get over my second examination I don't want to undertake more work.

Hindu schools are so unsatisfactory, there seems to be so little notion of regularity or punctuality. The weekly bathing days, the fortnightly, monthly, and annual feast days, the marriages and other ceremonies, all combine to make satisfactory attendance at school almost an impossibility; added to this the male teacher, who is at the head of the school, is a Hindu, who has no real love for the work or higher motive than the salary he earns. But, in spite of all, the knowledge the children get of God and of His Word, and the mere fact that they learn to read it and other healthy literature, cannot be all in vain; but is it not dreadfully sad, with these schools and with Zenana teachers working all these years, I believe not one woman has acknowledged herself a Christian (the silk-weaver family became Christians through the husband)? Some seem "not far from the Kingdom," have given up the Hindu sign on the forehead and belief in their former superstitions, but, at any rate, have not sufficient love and faith to risk the consequences of taking the name of Christ.

3.—FROM MISS YOUNG.

Phalapye, May 7th, 1894.

Dear Mr. Thompson,—I have been in Phalapye nearly three months, so I think it is quite time I wrote to tell you how we are getting on.

Miss Hargreave and I like this place and people very much. For so many years I had longed to work among the heathen, and now that my desire is granted to me I think there cannot be a happier person anywhere. There is a joy which I cannot describe, and which makes me feel that God has indeed blessed me in permitting me to work for Him here. We found a kind friend in Mr. Moffat, in whose house we have been staying until now. This week we have been very busy preparing our little huts. We hope to go into them in a very few days, and we think they will be very nice and comfortable for the next few months. Mr. Moffat gave us a lesson in Sechuana every morning until he left for Cape Town; but since that time we have not been able to do much. It is very interesting, and I think difficult.

A week or two after we arrived, some of the natives came to ask me if I would teach their children English. I told them I should be glad to do so when I knew a little more Sechuana. "Oh," they said, "if you teach them now you will have to speak to them in English, and that will be the best way for them to learn." The next week I started with six children, hoping that we might learn from each other. The time to meet is nine o'clock, but they are always here one or two hours before the time. I am very pleased with them, they are so anxious to learn. They read the "Royal Reader," No. 1; but their pronunciation of English words is so funny. They try to teach me the words in Sechuana, and I find it very useful to me.

Their singing from Tonic Sol-fa pleases me most, for when the hymn is written on the blackboard they can sing correctly both time and tune. I find that at present there is only one school in Phalapye. It is kept by Simeon, Sekhome's friend. There is no school building, and he has his children outside the Kotla. Since Mr. Willoughby returned to Phalapye he has been speaking to Khama about the schools. He said that before much teaching could be done there must be buildings suitable for schools. Khama was very pleased, and thought they were wise words. A meeting was announced to consider the matter. This was held on Tuesday afternoon, and a very nice meeting it was. The first subject discussed was the best way of improving the singing in the congregation. It does one good to hear them sing, for their whole heart is in it; but, although they sing the same tunes as those we sang at home, it is often very difficult to recognise them. It was agreed to form a choir the following week, to meet every Tuesday and Friday, and those who wished to join must give in their names before the meeting on the following day. Another question discussed was that of schools and teachers. Khama told Mr. Willoughby he might inform the people that he would build the first school, and pay for the bricks with his own oxen. This was indeed good news. Khama called out at once two regiments to make the bricks, so in a very short time I am hoping we shall have our first school in Phalapye. The site is not yet decided upon, but I think it will be near the Kotla. At the meeting on the following day forty names were read out of men who wished to join the choir or to be trained as teachers for the promised schools. Next Monday (Whit-Monday) I hope to start my class for the preparation of teachers. They are very eager to begin at once, and I know it will be the best thing for me. I think my hardest task is to wait, but I am trying to be patient.

I often wish that many Christian friends at home could see and hear these people, especially on the Sunday morning. It is a grand sight to see so many wending their way to the church, carrying their bag of books in one hand and their stools in the other. When I hear them singing their hymns so heartily, and looking so bright and happy, it thrills me, and I feel that I should not like to change places with any-one in the wide world. That

"Not more than others do I deserve,
Yet God has given me more."

Khama has been very kind to us. He is a noble Christian, and we thank God for such a chief. He has been ill with fever the last few weeks, but I am glad to say he is quite well again.

Up to this time there has been little fever as compared with other years. There is now a case of diphtheria; I hope it may prove a solitary one. Miss Hargreave and I have been wonderfully well since we left home.

Last week we had three weddings at the church, and to-day there are to be three others. It seems quite a holiday for a great number of the people. Many of the men had large white feathers in their hats, and the women clean white handkerchiefs on their heads. When the marriage service was over Kwati tried to play the instrument in the church, but could not manage it. We are expecting to have an organ in the church in a short time, as some of the traders have promised to give one. It will be a very useful present.

Mr. Willoughby has just told me that Khama wishes the site for the school to be chosen at once, and also the plans to be drawn up for the building.

Since I wrote the last words I have been with Mr. Willoughby to meet Khama at the place he thinks best for the school. It is a nice open space, not far from the foot of the hill. Khama wishes to have a large school built of brick; he thinks there will be many children ready to attend as soon as it is finished. He said, too, he hoped I should soon know Sechuana, so that I might teach them nicely. I hope so too.

We are very happy here. I trust that God will make us useful, blessing our efforts in His work, and that grace may be given to all labourers in His vineyard.

Yours very sincerely,

Alice Young.

Notice to the CHRONICLE'S "*Own Correspondents.*"—*Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

UP THE EAST RIVER.

ON April 4th, Mrs. Stevens and Miss Helen Davies left Hong Kong for Canton in order to make a short trip up the East River for rest and change. "On Sunday," writes Miss Davies, "the little chapel at Sham-U was well filled, and at the very primitive Communion service we were very happy to sit down with the tiny hand of disciples. Both before and after the service on Sunday, Mrs. Stevens was surrounded by the halt, the maimed, and the blind, and did all that a limited stock of hospital dressings would allow to help these poor people. On Monday we reached Poklo City, and in the cool of the evening walked over to Chuk-Un, where Miss Rowe is living and working, to pay her a promised visit. When we reached her, Miss Rowe had been living at Chuk-Un for nine weeks, and we saw day by day how wisely she has been laying the foundations of her work in this place. Each evening, when field work is over and the evening meal eaten, the young women and girls come in to learn to read, and the boys con over their simple hymns. Later, the old women, and even the men, drop in. Hymns are sung with great zest, led by Miss Rowe with her melodeon; one of the young men, or a girl behind the curtain, reads a passage of Scripture, and one of the brothers' is called upon to pray. No other attraction is offered, but the interest of the people in the meeting is very touching. On Sundays women will walk out from the city to the village chapel, preferring the quieter gathering, and wishing to see the ku-neung (young lady). We were charmed with the country dotted over with villages, but even more with the way in which from almost every hamlet we passed the children would rush out to greet Miss Rowe, and to present her with wild flowers which they had gathered for her, knowing her love for them. The people are simple-hearted and hard-working, and Miss Rowe has won their love and confidence. We returned to Hong Kong on April 27th."

INDIA.

OPENING OF AN ENGLISH SCHOOL.

KATTAKADA, Trevandrum, is a chief centre of many villages in these hilly parts, where a great many poor, low-caste people have embraced Christianity through the truly kind efforts of our beloved late missionary, the Rev. S. Mateer, who had it in view to build a large church here, and make this an important centre. Within the last three years I have been very much blessed in my work here, as may be seen in the reports of this district, and more than 500 souls have newly come over to Christianity. The general peace and safety of our converts depend much upon the kindness of the Sudras and others among whom they live and whose slaves they formerly were; and in order to gain their favour, and to introduce Bible truths among them, I thought the opening of an English school for the good of their children would be the best means at present, as English is the most useful language in these days. The nearest English school is seven miles from here, and the high-caste people have felt the difficulty of educating their children. The principal men of these villages, both Sudras and Mohammedans, having promised to send their children, I got the sanction of the Mission, and put up a temporary school shed, and decorated it in the native style, which was opened with due solemnity on the 23rd of April, by the Rev. W. D. Osborne, who, after giving a very suitable address to those who were present, handed over the first book to the boys present. An address was then read by the head man of the place, and the repeated clapping of hands and a bit of music by our children closed the ceremony. We have more than twenty students in the school at present, and expect more shortly. On the 28th instant the school was examined by Mr. and Mrs. Osborne, and they were very much pleased with the change that has taken place in such a short time, and the students also were greatly encouraged. I am greatly desirous of opening a free reading-room for the Hindus of these parts if I can get some books, periodicals, and pictures, with the help of 20 rupees to put up a small building close by the new church, which we desire to build here. I hope and pray all these efforts may be blessed by God, for His own glory, for the sake of the worthy Mediator.

M. WALSALAM.

BEGINNING OF A GOOD WORK.

JUST before the end of May, Miss MacDonnell wrote from Neyoor:—"I have had the joy this week of seeing the beginning of what my great aim and effort is to make a general thing throughout Travancore—viz., my nurses being asked for in the houses of the caste people, whom we can never hope to get to come to the hospital for treatment. On Monday I attended a case, but when I went back next day and found my directions not carried out, and accordingly everything going wrong, I told

the man of the house, who was an educated English-speaking man, how useless it was to call me in when they would not do as I asked them. He replied: 'Well, madame, our women don't understand what you want. They never knew of such things being done before; if it were native treatment, they would understand and do it. If you will send us one of your own hospital women, we will pay all expenses, and let her have everything she needs to carry out your instructions.' My heart bounded with thankfulness, and although one of the nurses was sick, and we could ill spare the other, I gladly sent her, on condition that they, being caste people, were in no way to treat my Christian nurse (who is of much lower caste) disrespectfully, and neither did they; and when I brought her away yesterday the women of the household pleaded that I should let her stay for two or three days more. God's blessing had followed the treatment throughout, so that the people were very grateful. This morning, after our usual morning service at Eramil, Mr. James and I went to this house, taking our little harmonium, and had another service there, specially for the women, many of whom gathered round, and listened attentively. The harmonium was such a novelty to them. Mrs. Thomson has her Bible-woman in most of these Eramil houses teaching the women. I am often in and out amongst them, and nearly all the girls are trained in our Medical Mission Girls' School; but all Eramil is a veritable stronghold of bigoted heathenism. Many of the women we know would be easily won over, only the men seem immovable; but with God all things are possible. We must just work on in faith, and pray for the Spirit's power to take possession of their hearts."

SOUTH AFRICA.

SETTLEMENT OF A NEW TEACHER.

The Rev. Roger Price gives the following report of the settlement of one of his students as a teacher:—"On the 6th of May I had a large meeting of the Battlaros at Looken, one of the numerous Battlaros villages in the Langberg district, the occasion being the settlement there of one of my students, Masibinyane, as evangelist and schoolmaster. There was a very large gathering, and great satisfaction was expressed at the coming of Masibinyane, as the need for a trained evangelist and schoolmaster had been very much felt. The chief, Toto, though a heathen, expressed himself as very pleased, and received me with very great kindness, for which I was not at all prepared, as I had said some pretty hard things about him in our little paper some months ago in connection with his giving away his people's country to the white man. The wattle-and-daub chapel which they had at Looken proved far too small to hold the people assembled, and I took the occasion to urge them to build a respectable chapel which should be worthy of them as a large and well-to-do people, and worthy of the God whom they and their fathers had been professing to serve for many years, for so long indeed that the oldest among them could only very barely remember the coming of the first missionary into the Battlaros country. Both chief and people took the matter up very heartily, the chief saying that, although he was not a believer, he had no objection to his people being such, and he was glad that Masibinyane had come to teach their children. Promises of cattle, &c., were made by several at the time, and a subscription list was opened. I hope that before the end of the year a good substantial chapel will be opened at Looken. I was sorry I could not spend a longer time among those Battlaros; but I had much work at home, and it was necessary that I should make a hasty run to Daniel's Kuil to attend to the building of the cottage for the schoolmaster (the winner of Mr. Thompson's first prize for essay on David), whom I hope to settle there soon."

CENTRAL AFRICA.

TOUR IN URUNGU COUNTRY.

Dr. C. B. Mather has completed a very interesting tour among villages in the hill country of Urungu. Dr. Mather says:—"It is with joy and pleasure that I write to inform you that it has been my privilege, during the last few weeks, to begin, carry out, and complete a visitation of the villages in the hill country of Urungu, as well as at Liendwe in the plain there, and along the lake shore between Liendwe and Niamkorlo. In this way some 4,000 people have had the Gospel presented to them, and have been made acquainted with the facilities there are at Niamkorlo for the treatment of the sick. Throughout the whole journey I was well received by the people and their chiefs, and they gave an attentive hearing to the Word, and were much pleased and amused and instructed by the magic-lantern exhibitions given. The journey occupied nineteen days. Twelve of these were spent on foot. For the other seven the *Morning Star* was used, as being much more convenient for the purpose, and rendering it much easier to get at the villages than it would otherwise have been. In the boat I had the co-operation of Mr. Purves, who managed the sailing of the boat, and took part with me in some of the visits to the villages near the lake shore. I have much reason to be thankful to God that I was preserved from serious illness, and permitted to accomplish this during the rains. A journey, similar in scope to this, one or other of us would like to undertake at intervals, say, of two months, but this will depend very much on how we find ourselves situated."

NEW GROUND.

From a letter written by the Rev. W. Thomas to his friends we extract the following description of a tour which he and Mr. Nutt had taken:—"We started away in the morning, and took a number of boys from the Mission to help in the singing, which has been my special department since I

came here. Mr. Carson has been translating the hymns, and I have been teaching them to the people. We got to the first village—five miles away—and, finding our way through a labyrinth of huts, we got to the chief's, in front of which we sat on small trivets, which his highness ordered to be brought. In time his people gathered round when they heard us sing, and squatted under the shade of the verandahs of their huts. Mr. Nutt read and explained the parable of the sower ; and the native grain that was laid out to dry on the ground close by, gave point to his remarks. They seemed very interested, and the more intelligent kept explaining in their own words to those near them. The Gospel had never been preached in that village before, so Mr. Nutt told me, although a number of the people had often attended services at Fwambo. At the close we asked if there were any sick people in the village, and were soon overwhelmed with people with ulcers on their legs, and I believe our announcement that we had medicine made many of them ill. They crowded round, and the medicine was handed out in hollowed gourds which they use for drinking, reminding one of a soup-kitchen at home. We had to make the medicine very weak, for mothers would insist on their infants swallowing some. But those who had sores could not feign, and it was sad to see the wretched state their limbs had got into through neglect. Our small stock of cotton wool, medicine, &c., was soon exhausted at this village. We passed on to another, six miles away, and, after speaking and singing, we started for home, and arrived here weary ; but a little salt given to our followers soon revived their spirits. The boys here like salt better than sugar, and, if you offer them sweets, they look at them incredulously. In another village, four miles away, the chief has got wood ready for building a school, which will be commenced next week. He has between 400 and 500 people, so that we hope to have the children in school and services held on Sundays. I believe we are on the eve of greater things in this Mission, with a large measure of Divine blessing on the efforts put forth. Please ask that it may be so. The lantern is a great treat to these people. There was great excitement in the village when they heard that we were going to give them an exhibition. They crowded into the church long before the time, and made it somewhat awkward for fixing up the lantern, &c. We showed them scenes from the life of our Lord, which interested them greatly."

MADAGASCAR.

DIVINE INTERPOSITION.

Working in a heathen land one is apt to think that if God would only show signs and wonders people would more readily believe the Gospel. He does show His power in what we call a wonderful manner, as the following incidents will serve to prove. Little more than a fortnight ago, a young man met his death by drowning, and the search for the body may be interesting to those who are unacquainted with heathen customs. A Hova (a man of a priestly clan) was sent for, also a black cock and a piece of silver, also the trunk of a banana tree, being the lightest of all trees of its size. The Hova killed the cock, allowing the blood to flow over the banana-trunk, into which the money had been carefully placed. The tree was then sent floating down the river, and expected to sink just over the spot where the body was to be found. This first messenger failed, due, it was said, to the silver being bad, and another tree was found, and the ceremony repeated, with apparently little success, for the body was not recovered for a day or two afterwards. We are thankful to God that He has shown that His methods are simple and sure. The wife of an itinerant evangelist, while crossing a river over slippery rocks and boulders, and led only by a stripling, was swept off her feet, and carried by the swift torrent into the seething waters below. The Christians, on hearing her sad fate, immediately rallied round her husband, and the search for the body commenced ; but tales of under-water caves and water-monsters helped to extinguish their hope of finding the corpse, and after twenty-four hours' search they stood by the river-side and sang a hymn, then joined in prayer. Scarce had their petitions ceased when, lo ! a hand appeared above the water ! The Almighty had brought them to the last extremity, and then showed forth His power. The Betsileo are simply astounded—first, at the Christian unity of spirit that showed itself ; secondly, at the willingness of God to answer prayer. We are hoping that this incident may have the effect of proving to the Betsileo the falsity of their charms, and turn their hearts to the only true God and Jesus Christ their Saviour. A. F.

HARVEST THANKSGIVING AT AMBOHIMAHASOA.

There have recently been great rejoicings at Ambohimahasoa, a rapidly growing town, situated a long day's journey north of Fianarantsoa. The Governor placed there was formerly an evangelist, and still continues to do all in his power to extend God's Kingdom in Madagascar, while faithfully serving Ranavalomanjaka "in the midst of a crooked and perverse generation." He is constantly seen in the company of the evangelist, in and out of the missionary's compound, showing a profound interest in all that concerns the work. The harvest thanksgiving, held on May 12th and 13th, was a great success. Mr. Brockway describes it as "extremely well arranged." There was a pretty avenue of evergreen trees planted, and something like an arch of palms at the entrance of the chapel yard. He goes on to say : "We had services on Sunday and Monday out of doors, as our present temporary chapel is small ; we had capital congregations Money and gifts came in freely, and up till Monday we had received more than £16. The sermons were earnest and to the point, and the attention very gratifying. All the money realised is to be devoted to the support of teachers in the

Ambohimahasoa district." Mr. Brockway feels great sorrow and pity for the Betsileo, who live in the hamlets scattered around, and gather together for worship in the country chapels. With so much work in the town it is impossible to reach them as one would wish, and, notwithstanding the efforts made to win them, the majority are gathered into the Catholic Church, a Jesuit father being in residence at Ambohimahasoa, where he gets little support or sympathy from the Ambaniandro. The work amongst both the Ambaniandro and the Betsileo cannot be overtaken by a missionary single-handed, even though he be as inveterate a worker as both Mr. and Mrs. Brockway prove themselves to be.

A. F.

ANTANANARIVO ORPHANAGE SOCIETY.

Saturday, May 26th, was a red-letter day for the Antananarivo Orphanage Society, as the Queen was present at the annual meeting held in Miss Craven's beautiful schoolroom. The room was crowded to its utmost capacity, and probably there were as many as 500 present. The Orphanage Society is now quite one of our institutions, and it well deserves the support it receives. From Mr. Kingzett's report we learned that there are now forty-seven children in the two Homes, and that the cost of maintenance is only 7½d. each per week ! The children were present, and their happy faces and neat appearance spoke well for those who have the care of them. The proceedings on Saturday were enlivened by singing and music, contributed by the orphans themselves, and by Mrs. Ashwell, Dr. Moss, Mr. Radley, and Miss Waller. The last named is a young lady of colour, a daughter of the ex-American Consul. She has a powerful and well-trained voice, and the Malagasy seemed delighted to hear one so much like themselves singing as Miss Waller did. It has been a great surprise to many of them to find people of their own colour who yet claim, on grounds of education and culture, to rank with white people. The Malagasy name for all white people (Europeans and Americans) is *Vazàha*, and the Waller family are always spoken of as the "black Vazàha." The meeting of Saturday seems to have given nniversal pleasure, and we had a collection of 112 dollars. For collecting boxes, sun helmets and a white basin were used ; and as I stood on the platform and received the money, I can testify that the helmet from the Queen's gallery was very much heavier than the rest. Her Majesty not only gave a liberal contribution, but also bought nearly all the articles exhibited as specimens of work. Among these were several articles of cabinet-work admirably made. The result of the meeting will, we trust, be not only to strengthen this one society, but to stimulate Christians in other places to follow so excellent an example. The main work of guiding and superintending the Society devolves on Mr. J. C. Kingzett, missionary printer of the F.F.M.A. ; and both he and Mrs. Kingzett have, for years past, devoted every effort to bring the Society to its present satisfactory condition.

W. E. C.

SOUTH SEAS.

SAMOAN CHRISTIAN DELEGATES AND THE WAR.

The annual meeting of missionaries with Samoan native delegates took place in May. The seven districts of Samoa had in all cases appointed a large representation of their oldest pastors and deacons, and it was soon apparent that the one all-absorbing subject was the war, with all its demoralising and degrading accompaniments. All felt that, notwithstanding the interference of foreign officials, war was again imminent, and, indeed, scarcely had the delegates separated before news reached us of bloodshed in the district of Atua, whilst the district of Aana, at the other end of Upolu, was daily expecting another invasion by the Government allies from Savaii. What, therefore, was to be the attitude of the Church in the struggle, which seemed likely to be prolonged ? The Committee generally felt that the only safe and wise course was to leave each district or group of churches to deal with its own church members. It was manifestly the duty of the King and Government (many of whose chiefs are members of our Church) to defend the Government, and yet, as a Mission, we were quite unable to express any opinion about the political questions involved in rebellion. The feeling of the delegates was strongly expressed that such a resolution would be understood as approval of civil war, and the great majority were in favour of expelling all church members who took up arms, without any reference to the future action of the Church after the war.

J. E. N.

THE LATE REV. C. F. MOSS.

In our last issue we announced the death at a comparatively early age of the Rev. Charles Frederick Moss, of 14, Dover Road, Birkdale. Though be had been ailing for some time, he was not thought to be in any immediate danger, and his demise, which occurred somewhat suddenly, came as a sad blow to his family. Mr. Moss studied at New College, and, having been duly called to the ministry, he became pastor to several churches, to whom he ministered with much acceptance. But his desire was for missionary work, and in 1870 he was accepted by the London Missionary Society to go to Madagascar. In that island he remained for twelve years, working faithfully as missionary in charge of the city church of Ambatonakanga and its large country district. But his constitution was not equal to the strain of the climate, and it became imperative that he should return to England. He did so, and took up his residence in Birkdale. Some of his old vigour and energy returned, and, not content to remain long idle. he, in May, 1884, entered the pastorate of the Birkdale Trafalgar Road Congregational Church, Southport, then struggling for an existence in the midst of a fluctuating population. He strove his best to

build up a strong membership, and at times it seemed as though he had succeeded. But deaths and removals ever reduced the number to the old mark, and as his health made no marked improvement, and he felt his physical powers unequal to the task, he resigned towards the middle of 1889—though he did so with deep regret, for he had come to love the people among whom he had laboured, and on September 29th of the same year he preached his farewell sermon, the closing part of which contains a touching reference to his work at Trafalgar Road, and an earnest hope for its future prosperity and progress. After a brief rest, he threw himself heartily into the work of the British and Foreign Bible Society, being one of the secretaries for Lancashire and Cheshire. He never missed an opportnnity of urging the claims of the Society, and in Southport he was, in this respect at any rate, well known. Only on the 17th May he addressed a meeting in the town, while on the evening of the 20th he rose from a bed of pain to deliver an address on behalf of the same Society in the New Jerusalem Church, Duke Street. This effort, which well illustrates the zeal he had for the cause, seemed to have been too great, for he was conveyed home in a cab ; he gradually grew worse, and died on May 24th, in his sixtieth year. The deceased leaves a widow, Mrs. Callender Moss, who has long been an earnest Sunday-school worker, but who is perhaps better known throngh her association with the Southport Central (North Meols) Women's Liberal Association, and three daughters and a son, Dr. Charles Moss, a medical missionary, now engaged in the work his father so greatly loved at Antananarivo, Madagascar.

THE LATE MRS. W. E. COUSINS.

BY the somewhat sudden death of Mrs. William Cousins, at her home in Oxford, the Society has lost one of its most devoted lady missionaries, and our brother, the Rev. W. E. Cousins, of Antananarivo, who is expected to reach England this autumn, will have a sad and mournful home-coming. Mrs. Cousins, who died at the comparatively early age of fifty, was a native of Summertown, Oxford, where her father, Mr. Williams, was a well-known resident. At the little Congregational church at Summertown, which has recently been superseded by a larger and more modern bnilding, Mrs. Cousins, in her younger days, was an active and devoted worker, and many of her former Sunday scholars look back with affection to the days when she was their teacher. It was at Summertown that she first met Mr. Cousins, who used occasionally to preach there whilst a student at Bedford. They were married in 1865—during Mr. Cousins' first furlough—and went out together to Madagascar the same year. The young wife threw herself vigorously into the work of the Mission at Amparibé, and became a great power for good among the women and households of the district. In 1876 Mr. and Mrs. Cousins returned to England on furlough, but Mrs. Cousins was not able to rejoin her husband till 1879. In 1885 she again returned to England with her children, and ill-health has since detained her in this country. During the past few years she has been a great invalid, but she never quite relinquished the hope of rejoining her hnsband and resuming the work she loved so well. Her final illness was of an exceedingly painful character, but she was fortunate in having her children about her, and also a devoted nurse in her old friend, Mrs. Davidson, formerly of Madagascar. The funeral took place at the New Cemetery, Summertown, and at the service held in the Congregational church there, the Revs. A. R. Ezard and Prof. James Legge took part. A large number of friends and relatives were present. Mrs. Cousins leaves six children—three sons and three daughters—of whom more than one is preparing for work abroad. For many years Mrs. Cousins has wielded a quiet and persistent missionary influence at Oxford, and her loss will be keenly felt there by many of the friends of missions. Compelled to remain at home herself, she fanned the flame of missionary ardour in the hearts of many others. N. H. S.

ANNOUNCEMENTS.

DEPARTURES.

The REV. T. W. INGRAM and MRS. INGRAM, appointed to NEW GUINEA, and MISS HINTON, proceeding to NEW GUINEA, embarked for COOKTOWN, per steamer *India*, June 22nd.

The REV. H. T. JOHNSON, MRS. JOHNSON, and child, returning to MADAGASCAR, embarked for MANANJARY; and MR. J. C. THORNE, MRS. THORNE and two children; MRS. HOULDER and child, returning to MADAGASCAR; and the REV. D. D. GREEN, appointed to MADAGASCAR, embarked for TAMATAVE, per steamer *Pembroke Castle*, June 22nd.

The REV. J. PEILL and MRS. PEILL, returning to MADAGASCAR, embarked at Southampton for TAMATAVE per steamer *Pembroke Castle*, June 23rd.

ARRIVALS IN ENGLAND.

The REV. JAMES CHALMERS, from NEW GUINEA, per steamer, *Duke of Devonshire*, July 3rd.

MRS. RICHARDSON and family, and MISS NETTA BARON, from MADAGASCAR per steamer *Methven Castle*, July 10th.

MARRIAGE.

WILSON—BURNS.—July 5th, at Carlisle Memorial Church, Belfast, by the Rev. W. G. Price, Rev. Alfred W. Wilson, Missionary (London Missionary Society), Madagascar, to Isabel Middleton, daughter of John Burns, Claremont Terrace, Knock, Belfast.

BIRTH.

MEECH.—July 6th, at Gilmour House, Clapham, the wife of the Rev. S. Evans Meech, of Peking, North China, of a daughter.

DEATHS.

READ.—June 4th, at Seymour, Cape Colony, the Rev. James Read, sen., of Philipton, South Africa, aged 83 years.

COUSINS.—June 25th, at Oxford, Mary Abigail, wife of the Rev. W. E. Cousins, of Madagascar, aged 50 years.

ORDINATION.

Mr. G. CULLEN H. REED having been appointed by the Directors to the station of INYATI, Matabeleland, South Africa, was ordained to missionary work at New College Chapel, on the evening of Thursday, July 12th. The Rev. Joseph Parker, D.D., presided. Preliminary devotional services were conducted by Rev. T. H. Darlow, M.A., and Rev. Martin Reed, LL.D.; the Rev. W. D. MacKenzie, M.A., offering prayer. The field of labour was described by Rev W. A. Elliott, missionary from Matabeleland. Rev. R. Wardlaw Thompson, the Society's Foreign Secretary, gave a brief address and asked the usual questions. Satisfactory replies having been given by the candidate, the ordination prayer was offered by Rev. J. Monro Gibson, D.D. The charge was delivered by Dr. Parker.

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